

PATRICIA ANTAKI-MASSON

Adorned medieval mummies from ‘Āsi al-Hadath cave, Lebanon: a multicultural community?

Abstract

This paper investigates the personal adornment that was found in the medieval cave of ‘Āsi al-Hadath in Lebanon, which yielded a magnificent treasure from the second half of the thirteenth century. Indeed, several bodies lay there along with their belongings, all remarkably preserved. Historical sources reveal that this group belonged to the Maronite community. This paper attempts to address the identity of these individuals by studying the associated jewellery finds, thus adding new insights to this well-studied material.

Introduction

Since its most remote past and because of its strategic position as a passageway to the Near East, the Lebanese territory has been home to almost all conquerors invading the region.¹ It is therefore a historically and archaeologically rich country with remains dating back from Pre-history until recent Ottoman times, with the present paper focused on the medieval period. The Crusaders were among the medieval populations who settled on Lebanese land, coming from the West and heading towards the Holy Land. They stayed in the region for almost two centuries and were driven out by the Mamluks.

The following study looks at this period of the Crusader occupation of the region in the twelfth and thirteenth centuries and the appearance of the Mamluk dynasty in the second half of the thirteenth century. It investigates a set of artefacts found in the heart of the northern Lebanese mountains, specifically in the so-called Holy Valley or Qadisha valley, located to the east of the coastal city of Tripoli and at the foot of one of the oldest surviving Lebanese cedar forests (FIG. 1). This place is classified today as a World Heritage site and is categorised as a ‘cultural landscape,’ being famous for its dramatic scenery and for the presence of dozens of caves in its rocky cliffs that were inhabited since ancient times. The region was

¹ I would like to express my gratitude to the Lebanese DGA (Directorate General of Antiquities) for allowing me to study the material and for providing me with photographs. My gratitude also extends to the authors of the discovery, the GERSL (Group d’Etudes et de Recherches Souterraines du Liban) members who have generously shared with me all the necessary information.

specifically known in the medieval period as a place of meditation and refuge, mainly for monks and hermits. In the 1990s, in a cave named 'Āsi al-Hadath located below the village of Hadath al-Jubbah, a group of Lebanese speleologists, the GERSL (Lebanese Group of Underground Studies and Research) made a major archaeological discovery, revealing several naturally mummified bodies accompanied by their personal belongings, among which were items of personal adornment.² The aim of the present paper is to reexamine this material to allow, where possible, for an understanding of the value of these pieces in order to address some questions related to the identity of the deceased. Fortunately, unlike most archaeological discoveries, the identity of these individuals is known from historical sources.

The historical framework

From a study of the artefacts, the remains in this cave have been dated to 1283 or slightly later. Moreover, as seldom happens in the field of archaeology, two invaluable historical sources exist which confirm this date and reveal the identity of the mummies themselves and the reason behind the choice of these people to settle in the cave. Before presenting these documents, however, it should be noted that during this period, and even at present, the Qadisha valley and its villages were principally inhabited by a local Christian community, the Maronites, who constitute today the major Lebanese Christian community. In the thirteenth century, the Maronites were generally considered to be allies of the Crusaders, who were established in the county of Tripoli, one of the four administrative states created by the Crusaders in the Levant and the one to which the village in question belonged. At the same time, the rising Mamluk Islamic forces were launching raids against the Christian villages of the county of Tripoli, starting in 1268, until they eventually succeeded in capturing the city of Tripoli itself in 1289.³

What happened then in 1283, the date assigned to the cave finds? The two literary references relate that during this year an attack by the Mamluks was carried out on the village of Hadath al-Jubbah and its cave. The first account of the tragic event was written by an eyewitness in the margin of a Bible found much later, in the seventeenth century, in a nearby monastery, by the Maronite patriarch himself, Estefan al-Dwaihy. One of the two versions left by al-Dwaihy reads: "On August 22, 1283 the Muslim soldiers headed toward al Hadath, where the inhabitants took refuge in a magnificent and inaccessible grotto called al-'Āsi. The grotto was besieged for seven [months]. [The soldiers] gained control of it through the Aman then burned its prefecture [the al-Hadath village] by fire and took the women captives."⁴ The second account was composed by the Mamluk head of the chancery offices of the court, Ibn 'Abd al-Zāhir, and explains the reason behind the escape of the villagers. It relates: "There happened to be in the land of Tripoli a patriarch who became strong, swollen with pride, and rebellious. The ruler of Tripoli and all the Franks feared him. He fortified himself in al-

² The discovery and the material recovered from the cave have been published primarily in two major books from which the presented information derives: Groupe d'Études et de Recherches Souterraines du Liban 1994 and Baroudy *et al.* 2014. For a brief synthesis, see Hourani 2000.

³ On the prevailing situation in the county of Tripoli during the Frankish settlement, see Richard 1945.

⁴ al-Duwayhī 1983, 261.

Hadath and held his nose high... Then the Turkomans sought him out in his place and managed to capture him.”⁵

From these sources, the mummies can be identified as the original Maronite villagers from the village of Hadath al- Jubbah who must have found safe refuge in the grotto after escaping from the Mamluk troops. These troops had probably attacked because of the presence among the Maronites of a dissident patriarch who was inconveniencing both the Mamluks and the Crusaders. The villagers eventually died in the cave during the seven-month siege.

The impregnable cave

The name of the cave, 'Āsī, meaning in Arabic the impregnable, reflects perfectly the difficulty of accessing it (FIG. 2). It is situated at an altitude of 1300 metres and overlooks the Qadisha river that flows some 550 metres below. It stands in a dramatic position that can only be reached by means of climbing gear. It contains several levels, all carved in the rock, the main one being accessed by a shaft-like natural structure some 36 metres high. Traces of slots on the sides of this shaft point to the presence of scaffolding, indicating how the cave inhabitants must have initially reached their dwelling. The main level is occupied by a vast hall which served as the living quarters. The ceiling has the shape of a huge vault, rising to a height of more than 20 metres. The floor was originally paved with basalt flagstones of which some traces survive; it is today covered with a thick layer of dust. This area contains a rectangular water reservoir, which was essential to withstanding a long siege, a stone basin for grinding grain, and two well-like cavities, probably used as silos. At the back of the main hall is the graveyard whose excavation revealed the astonishing remains.

The major find from this cave is undeniably the group of mummies themselves, some of the few medieval mummies known from this period. Besides the remains of some human bones, most of the bodies were naturally preserved thanks to the dry microclimate of the cave and to the lack of micro-organisms. The individual remains, excavated beneath 30 to 70 centimetres of a dust layer, are twelve in number and were all carefully wrapped in shrouds (FIG. 3). Seven of them were complete bodies and comprise five female infants and juveniles and two female adults. The five others include the upper half of a female body, the lower half of an adult skeleton without the feet, two male skulls, and strangely enough, the lower half of a four to five month-old foetus, certainly a miscarriage. Three of these mummies are today in the National Museum of Beirut, displayed according to modern museographic standards.⁶

As already stated, the mummies were not the only finds unearthed: a large and rich amount of material was also uncovered, revealing important insights into the lives of these people. The material encompasses a wide variety of items. Among these is an assemblage of pottery sherds belonging to vessels used for eating, mainly plates and bowls that were sometimes painted and glazed. For example, one plate bears an Arabic inscription: “This belongs to Butros from al-Hadath.”⁷ Among the pottery sherds are also oil lamps typical of this period. A set of glassware was also found, some of the pieces were nicely coloured, and there is a bottle neck with an inscription praising a Mamluk sultan. There were also numerous weap-

⁵ Ibn 'Abd al-Zāhir 1961, 47.

⁶ On the state of preservation of the bodies, see Doumet-Skaf 1995.

⁷ For a study of the ceramic material, see Adra 1995.

ons, mainly arrows, among which one still carried its paper fletching. Also found were the head of an iron axe, the head of an iron hoe, knife blades, a pocket-knife, nails, a wooden key with its string, spoons, a needle, spindle whorls, and several double-sided wooden combs, some with engraved designs and related of course to practices of self-adornment. Leftovers of food products were also found with the mummies, including walnuts, almonds, olive pits, garlic, onions, and pomegranate peels. Unburied but found with the deceased were laurel leaves, which still had their scent at the time of the discovery. Six coins were also found, two worn as pendants and four placed in a niche. They are all Mamluk except for one which is Crusader. Amongst the most important and informative items uncovered in the cave are about twenty manuscripts, some complete, others not, written in Arabic and Syriac, the liturgical language of the Maronites. All but one of the manuscripts are made of paper; the other was made of parchment. These documents mainly contain prayers and incantations as well as official acts such as property deeds, revealing many interesting aspects of the lives of the people buried here, and most importantly, corroborating that these were villagers from the village of Hadath al-Jubbah.

Last but not least in the material collection are the personal adornments worn by the mummies. These consist of two types: clothing and jewellery. Although this paper focuses on the jewellery items, a few words need to be said about the garments as they are very rare pieces, hardly found in the archaeological record.⁸ The textile pieces are numerous, with about thirty complete dresses covering the bodies (some of the individuals wore three to four dresses), in addition to small textile fragments scattered throughout the cave. The fabrics were made mainly of two materials, cotton canvas and silk, which was used mainly for embroidery, for a headdress, and for a headband. Some other fragments of wool, linen, and leather were also found.

The garments include shrouds, dresses with sleeves, which were all following the same pattern and woven with the same techniques, vests with buttons, headdresses, hair bands, hair ribbons, scarfs, a large number of threads and rope bits, leather belts, a pair of leather shoes, and a purse, inside of which was a talisman. Some pieces are exquisitely embroidered with geometric motifs or flowers displaying blue, brown, and red colours. It is interesting to note that both the garments and the shrouds show blood stains which might be related to the dramatic events that occurred in the cave.

It seems that these garments were imported from nearby areas. Cotton was grown in the valley, and the clothes were probably manufactured in the nearby town of Baalbek, famous at that time throughout the eastern Mediterranean for its cotton production, called the Baalbaki. As for the silk embroideries, we know that Tripoli boasted at that time about the impressive number of four thousand looms dedicated to silk production. Similar textiles with silk embroideries from the Mamluk period are well-recorded and seem to have been worn by all segments of the population.⁹

⁸ For a detailed study of the textile assemblage, see Kallab, Figuié 1999. For specific studies on some of the garments, see Cornu, Kallab 1995; Cornu 1998.

⁹ Walker 2000, 187-188, 191.

The jewellery

Among the twelve individuals identified in the cave, only five wore pieces of jewellery: three female infants and juveniles, one female adult, and one male adult. The youngest baby, three to four months old, named Yasmina by the discoverers, had an earring in her right ear as well as a necklace. The second child, two and a half years old, called Shmouni by the discoverers, wore a bracelet and an earring. The third child, named Selbaneh by the discoverers, aged one to two years old, also had a necklace as well as a bracelet on her right wrist and another one on her right ankle. The female adult, in her thirties, who was named by the archaeologists Sitt al-Dār (lady or mistress of the house) because of the key found on her, apparently a symbolic gesture which might mean that she was the last survivor of the group, was still wearing a metal bracelet and three copper-alloy finger-rings. As for the male adult, of which only the skull has survived, he was covered with a piece of fabric, itself topped with a cap bearing fine copper-alloy fasteners on both sides. In addition to these artefacts found with the bodies, an isolated inscribed finger-ring was unearthed, as well as several fragmented beads and a small bell.

It must be stated that this study remains incomplete, as technical laboratory analysis of the composition of these items has not been undertaken. It is also worth noting that contemporary parallels are very rare; we only know of rich Levantine medieval ornaments showcased in museum displays¹⁰ and private collections. Modest examples, including the ones discussed here, are hardly mentioned and rarely found.¹¹ Even in most medieval cemeteries, which have been excavated in the region and where this type of material should normally be preserved, such as the 'Abud cemetery, north of Jerusalem,¹² burials have rarely yielded pieces of jewellery. Most of the time, excavations have only produced skeletal remains, as at the Crusader cemetery unearthed in the fortress of Tripoli,¹³ with sometimes only oil lamps accompanying the deceased as is the case for instance in the Crusader tombs of Beirut uncovered in Saint George Greek-Orthodox church.¹⁴

Necklaces

As mentioned above, two necklaces were found on the infants 'Yasmina' and 'Selbaneh.' The necklace found with 'Yasmina'¹⁵ is 10.58 cm long and is composed of a variety of fifteen glass beads of different sizes, shapes, and colours, two copper coins, a bone pendant, and a metal element (FIG. 4). The glass beads consist of five blue ones of different shades (one annular, one globular, two tubular, and one cylindrical), two green beads (one tubular and one cylindrical), six blackish ones of globular shape, and a cylindrical black and white eye-bead.

¹⁰ These are examples of highly elaborate Mamluk jewellery from Beirut on display at the Beirut National Museum (Boulogne 2006) and five remarkable golden brooches from the town of Tyre of Western style exhibited in Cluny Museum in Paris. See also Jenkins 1988, on Mamluk jewellery.

¹¹ In most books dealing with Crusader material culture, there is hardly any section devoted to jewellery.

¹² Taha 1997, 367.

¹³ Salamé-Sarkis 1980.

¹⁴ Badre 2016.

¹⁵ Inv. no. 115674, Had. 90-32H. The first number corresponds to the accession number attributed by the Directorate General of Antiquities (DGA). The second is the field number related to its archaeological context.

The coins are *fulus*, one of which dates from the era of the Mamluk sultan Baybars, while the other one is completely worn out and illegible.¹⁶ The bone pendant (1.8 x 1.6 x 0.7 cm) placed in the middle of the necklace is carved and incised. The metal piece is a curious, tiny object (1.8 x 0.6 cm) with a curved rod and two perforations.

The necklace with 'Selbaneh',¹⁷ measures 14.74 cm in length. It is made of a central mother-of-pearl cross, twenty-three beads, and a small button-like pendant (FIG. 5). Here again, the beads display different colours and shapes: four are blue (one globular translucent and three opaque and oval in shape), three are green and cylindrical, one is yellowish oblate, one is a biconical orange bead, thirteen are red and likely made of carnelian (a truncated bicone and twelve ellipsoidal), and one is an annular black bead.

As far as the beads are concerned, we know that Islamic bead workshops from the medieval period were widespread in the Near East, mainly in Egypt, and that their productions had a wide geographic distribution, being found as far as Iceland to the north-west and Indonesia to the east.¹⁸ As for the button-like copper-alloy pendant (0.9 x 0.6 cm), it has exact parallels in terms of shape and size from thirteenth-century Crusader contexts in 'Atlit and Acre, where they have been classified as buttons.¹⁹ The cross (2.3 x 1.8 x 0.2 cm) is clearly the finest piece of the assemblage. Its arms each end in a point. A series of eight analogous mother-of-pearl crosses was discovered in the Frankish castle of Château Pelerin, modern-day 'Atlit.²⁰ One of these crosses bears a striking resemblance in shape to our model, although it is not pierced like the example from the cave of 'Āsi al-Hadath.²¹ It seems that such crosses were part of the souvenirs brought from the Holy Land and found in Palestine, Syria, Turkey, and as far as Eastern Europe.²² Even at present, mother-of-pearl is a traditional material in the manufacture of pilgrims' souvenirs in the Holy Land.

Earrings

Two earrings were also found on the infants 'Yasmina' and 'Shmouneh.' The former infant had a single earring²³ on her right ear (FIG. 6). The original string has disappeared, and only the beads remain, measuring a total length of 1.5 cm. These are five oblate glass beads of yellow, orange, and red colours. The earring²⁴ found with 'Shmouneh' is made of four fragmentary pieces of a copper-alloy wire; the longest one, measuring 2 cm long, bears a knot, and the smallest one still holds a green cylindrical glass bead (FIG. 7). Four additional black glass fragments were found next to it.

Only a few earrings are known from this period in the East. One example is from a Lebanese medieval site located in Yanūh, in the mountains above Jubayl (Byblos). Here, a burial

¹⁶ It is interesting to note that such necklaces made of beads and a pair of Islamic coins were also used in the tenth century as far away as Iceland; Liu 2012, 62.

¹⁷ Inv. no. 115671, Had. 91-6E.

¹⁸ On the subject, see for instance, Liu 2012.

¹⁹ Buckingham 2016, 69, fig. 20.

²⁰ Johns 1934, 149.

²¹ Johns 1934, 149, Pl. LX, Fig. 2.

²² Spirgis 2018.

²³ Inv. no. 115673, Had. 90-32L.

²⁴ Inv. no. 115730, Had. 90-35G.

revealed a circular earring with a bead.²⁵ Another example, consisting of a hoop with a ring at one end, is known from a thirteenth-century Frankish farmhouse at Ḥorbat 'Uza in the Akko plain in Israel.²⁶ According to Hannah Buckingham, this type of jewellery was more common in Byzantine and Islamic territories at the time than in West.²⁷

Finger-rings

A single female adult, only the upper part of whose body remains, was adorned with copper-alloy finger-rings, one on the left hand and two on her right hand. Two of these are simple circular rings²⁸ (FIG. 8), measuring 2.13 cm and 1.52 cm in diameter respectively. The third finger-ring,²⁹ with a diameter of 2 cm, has an oval bezel, 1.23 cm long, and displays a geometric design. This suggests that this third finger-ring may have been used as a signet ring (FIG. 9). Another signet ring with the same shape³⁰ was also found in the cave, not connected however to any burial (FIG. 10). It is 2.26 cm in diameter and the ring bears three reinforcements. The 1.16-cm wide bezel shows a clear Arabic inscription reading *al-'ala*, one of the epithets of god in the Koran that means "the highest one." An identical inscription can be observed on an intaglio from the British Museum.³¹

The shape of these finger-rings was common from antiquity onwards. One such finger-ring with a bezel was found in the Crusader fort in Modi'in in Israel, among other items of jewellery.³² Six other similar finger-rings were unearthed in the Frankish 'Atlit cemetery.³³

Bracelets

Three bracelets were found, each associated with a different individual. One was on the right wrist of 'Sitt al-Dār,' the woman also wearing three-finger rings.³⁴ This bracelet was made of iron and was very corroded. The second bracelet³⁵ was found with little girl 'Shmouneh' and is made of a 17-cm long string with two oblate glass beads, one blue and the other black (FIG. 11). A third bracelet³⁶ was worn by the infant 'Selbaneh' on her right wrist. It was very damaged and was stuck to the sleeve of her dress. A simple iron anklet,³⁷ 4.43 cm in diameter, was discovered on the right foot of 'Selbaneh' (FIG. 12). A similar iron anklet was found on the ankle of an infant in a contemporary tomb from Yanūh.³⁸ Bracelets were not uncommon

²⁵ Gatier, Nordiguian 2005.

²⁶ Getzov *et al.* 2009, 185, Fig. 3.24:14.

²⁷ Buckingham 2016, 43.

²⁸ Inv. no. 115732, Had. 91-3L and no. 115734, Had. 91-3M. Only half of the second finger-ring is preserved.

²⁹ Inv. no. 115733, Had. 91-3K.

³⁰ Inv. no. 115735, Had. 92-5.

³¹ Porter 2017, 75, no. 318.

³² Holt 2019, 242-243.

³³ Thompson 2006, 183.

³⁴ Inv. no. Had. 91-3J.

³⁵ Inv. no. 115676, Had. 90-35F.

³⁶ Inv. no. Had. 91-6F.

³⁷ Inv. no. 115731, Had. 91-6G.

³⁸ Gatier 2005, 178, 181.

in this period. Two similar, though more elaborate, examples were discovered at Yanūh.³⁹ It is worth noting that bracelets and necklaces composed of strings of beads are represented on later Safavid paintings.⁴⁰

Fasteners

A pair of rather remarkable copper-alloy fasteners⁴¹ were attached to both sides of a cloth which covered a skull in the cave (FIGS. 13, 14). These are 5.9 cm long and end with a hook on one side that was fastened to the cap and with a triangular loop on the other (unpreserved in the first example and slightly broken in the second one), so that a string could be attached to both fasteners, and it was then likely knotted under the chin. The plates below the loops are drop-shaped and finely incised with scrolls.

It seems that this pair of fasteners represents a unique find, as we were not able to find a comparable object. Some analogies, however, can be drawn with material from the West where hook-tag fasteners are frequent in the archaeological record, although these are shorter than our examples.⁴² The shape of the tags from 'Āsi al-Hadath recalls, for example, a pair of inscribed Anglo-Saxon hooks from North Shropshire, dated to the tenth century.⁴³ Another interesting parallel can be made with several Mamluk pins housed in the British Museum.⁴⁴ Although their function is different, these objects are also dress accessories, and they bear a slight resemblance to our fasteners in terms of tag shape and design. Such fasteners are known from Mamluk historical sources that record the use of such items. The historian Al-Maqrīzī, for example, mentions in one of his books “a golden cap attached with fasteners,”⁴⁵ and the scholar Ibn al-Ḥājj reports that men “inserted needles in the ṭaylasān and the turban (‘imāma) that the wind would not remove it from his head and face.”⁴⁶

Varia

A handful of beads, some in a fragmented state, were recovered from the cave floor. They could have been worn as pendants or could have been part of the clothing. Consequently, they can be considered as belonging to the personal adornments of the deceased. Among these beads are a carnelian oval bead, a set of five carnelian ones of irregular shapes, two yellow glass beads, a blackish annular one, and a black jet faceted bead.⁴⁷ This latter bead is the only piece made of this material.

A copper-alloy conical bell⁴⁸ fitted with a suspension loop at the top, 4.23 cm high and 2.42 cm in diameter, was also found near the mummies and was possibly worn by one of the

³⁹ Gatier 2005, 178.

⁴⁰ Jenkins, Keene 1982, 102.

⁴¹ Inv. no. 115727, Had. 90-30 C and no. 115728, Had. 90-30 D.

⁴² Hookway 2015, 111-116.

⁴³ Hookway 2015, 116.

⁴⁴ E.g., accession number 1902,0529.32.

⁴⁵ al-Maqrīzī 1837, vol. 1, 138, n. 15.

⁴⁶ Ibn al-Ḥājj 1876, vol. 1, 144. See also Kindinger 2016, 68-69.

⁴⁷ Inv. nos. 115679, 115680, 115675, 115678, and 115680f, respectively.

⁴⁸ Inv. no. 115737, Had. 91-11.

cave dwellers. It seems that at various periods bells were often attached to bracelets and other items of jewellery and clothing, mainly those belonging to children.⁴⁹ It comes therefore as no surprise to find a bell in this context.

Conclusions

In light of the above assemblage of personal adornment, some tentative preliminary observations can be offered regarding the identity of the people who lived and died in the cave. As far as age is concerned, it can be noted that necklaces and earrings were worn only by infants, bracelets were worn by both children and adults, and finger-rings were worn only by the oldest woman. However due to the small sample size, broader generalisations about the correlation between age and jewellery form cannot be made.

As for issues of gender, only fasteners definitely belonged to a man. All of the other artefacts (necklaces, bracelets, earrings, and beads) belonged to females. However, it must be remembered that for the infants and children from the cave, the identification of sex was based on the presence of textiles and jewellery because paleoanthropology cannot provide sex information for individuals who are under 15 years of age. It is also worth noting that in late-Islamic burials of the Near East, bracelets and beads are usually associated with burials of young girls, as is the case here.⁵⁰

Concerning the social hierarchy of the individuals, it would be tempting to state that the ones without jewellery were poorer than those with jewellery; however, a careful examination of their belongings shows that their clothing is comparable to the others. On the other hand, it is likely that the man with the pair of cap fasteners was an individual of relatively high social rank. Were the finger-rings also a symbol of higher status since they were worn by the oldest woman? This question remains difficult to answer, and hopefully further research may shed more light on the relationship between social status and jewellery in this period.

As for the overall social status of the group, it appears that its members were not very wealthy people since no precious objects were found. On the other hand, we are not dealing with poor peasants as indicated by the use of silk in textiles, beautiful necklaces composed of various coloured beads, inscribed finger-rings, and fine turban fasteners. The community must therefore have been one of, or maybe the only, elite family of the village. This is possibly the reason why they sought refuge in the cave.

And finally, what can this material convey about the Maronites during this period? It must be acknowledged that most of the jewellery items, such as the bracelets and earrings, have no clearly defined cultural background. The coins from the cave are from both Crusader and Mamluk workshops, and the beads seem to be an Islamic production. Only the three most interesting adornment pieces might provide some clues: the cross, the inscribed finger-ring, and the pair of fasteners. The first is clearly a Christian production, although rather a local one, whereas the other two can be assigned to the Islamic sphere.

Therefore, alongside other material found in the cave that sheds light on everyday life, beliefs, and rituals of a Maronite community living in the thirteenth century in the Qadisha val-

⁴⁹ For bells used as jewellery in the Roman period, see Eckardt, Williams 2018, and in the early Ottoman period, Eakins 1993, 61.

⁵⁰ Simpson 1995, 246.

ley, the jewellery evidence supports the idea that these dwellers were interacting and living within two cultures: Islamic Mamluk and Christian. The Christian culture was mainly oriental, with almost no trace of any Crusader influence. This Christian culture is also observed in other contemporary sites of the Holy Land, probably due to the cheaper cost of local products. In the case of our examples, this can further be explained by the rural character of the group and probably by its political opposition to the Crusaders as recorded in the historical literature.

Patricia Antaki-Masson
CESCM – Poitiers University
antakipatricia@gmail.com

BIBLIOGRAPHY

- Adra S.A. 1995: *The Medieval Period in North Lebanon: New Evidence from the Qādīšā Valley*, Master Thesis, American University of Beirut.
- al-Duwayhī I. [s.d.]: *Ta'rikh al-azmina*, Beirut.
- al-Maqrīzī A. 1837: *Histoire des sultans mamlouks de l'Égypte*, M. Quatremère (ed.), 2 vols., Paris.
- Badre L. 2016: "The Greek Orthodox Cathedral of Saint George in Beirut, Lebanon: The Archaeological Excavations and Crypt Museum", *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 4, no. 1, 72-97.
- Baroudy F., Khawaja P., Maroun A., 1989: "Mgharet Aassi el-Hadath: Des spéléologues à la rencontre de l'Histoire", *Liban souterrain* 2, 6-16.
- Baroudy F., Khawaja B., Badawi A., Moukarzel J. 2014: *Asi-l-Hadath Lebanon: History of a Grotto*, Kaslik.
- Boulogne S. 2006: "Bijoux du Musée National de Beyrouth attribués à la période islamique", *BAAL* 10, 215-224.
- Buckingham H.R. 2016: *Identity and Archaeology in Daily Life: the Material Culture of the Crusader States 1099-1291*, Cardiff.
- Cornu G. 1998: "Les costumes féminins de la grotte de Hadath", in *Liban l'autre rive*, Paris, 258-259.
- Cornu G., Kallab O. 1995: "Une robe de fillette libanaise d'époque mamluke", *Archéologie Musulmane* 5, 123-132.
- Doumet-Skaf I. 1995: "The Asi-l-Hadat Mummies", *National Museum News* 1, 8.
- Eakins K.J. 1993: *Tell el-Hesi, The Muslim Cemetery in Fields V and VI/IX (Stratum II)*, Winona Lake (Indiana).
- Eckardt H., Williams S. 2018: "The Sound of Magic? Bells in Roman Britain", *Britannia* 49, 179-210.
- Gatier P.-L. et al. 2005: "Mission de Yanouh et de la haute vallée du Nahr Ibrahim. Rapport préliminaire 2003-2004 (suite)", *BAAL* 9, 161-188.
- Gatier P.-L., Nordiguian L. (dir.) 2005: *Yanouh et le Nahr Ibrahim. Nouvelles découvertes archéologiques dans la vallée d'Adonis*, Beyrouth.
- Getzov N. et al. 2009: "Horbat 'Uza: the 1991 Excavations, Volume II, The Late Periods", *Israel Antiquities Authority Reports*, 42.
- Groupe d'Etudes et de Recherches Souterraines du Liban 1994: *Momies du Liban: Rapport préliminaire sur la découverte archéologique de 'Āsī-l-Hadath (XIIIe siècle)*, Paris.
- Holt A. 2019: *The World of the Crusades: A Daily Life Encyclopedia*, vol. 1 (2 vols.), Santa Barbara (California), 242-243.
- Hookway E.N. 2015: *An Archaeological Analysis of Anglo-Saxon Shropshire A.D. 600 - 1066: with a Catalogue of Artefacts*, Birmingham.
- Hourani G.H. 2000: "The Mummies of the Holy Valley of Qannobine in Lebanon", *Chungara, Revista de Antropología Chilena* 32/1, 103-109.
- Ibn 'Abd al-Zāhir 1961: *Tashrīf al-ayyāmi wa'l-'usūr fī sīrat al-Malik al-Mansūr*, ed. M. Kāmil, A. Najjār, Cairo.
- Ibn al-Hājj 1876: *al-Madkhal*, 2 vols., Alexandria.
- Jenkins M. 1988: "Mamluk Jewelry: Influences and Echoes", *Muqarnas* 5, 29-42.
- Jenkins M., Keene M. 1982: *Islamic Jewelry in the Metropolitan Museum of Art*, New York.
- Johns C.N. 1934: *Excavations at Pilgrims' Castle, 'Atlit (1932)*, *Quarterly of the Department of Antiquities in Palestine* 3, 145-164.
- Kallab O., Figuié G. 1999: *La mémoire des tissus: Etude des tissus médiévaux de Mgharet Aassi El-Hadath*, Liban.
- Kindinger J. 2016: "Bid'a or sunn: The *ṭaylasān* as a Contested Garment in the Mamluk Period (Discussions between al-Suyūṭī and Others)", in *Al-Suyūṭī, a Polymath of the Mamlūk Period*, Leiden, Boston, 64-80.
- Liu R. 2012: "Islamic Glass Beads: The Well-Traveled Ornament", *Ornament Magazine*, (36)1, 58-63.
- Porter V. 2017: *Arabic and Persian Seals and Amulets in the British Museum*, (2nd ed.), London.
- Richard J. 1945: *Le Comté de Tripoli sous la dynastie toulousaine (1102-1187)*, Paris.
- Salamé-Sarkis H. 1980: *Contribution à l'histoire de Tripoli et de sa région à l'époque des croisades: problèmes d'histoire, d'architecture et de céramique*, Paris.
- Simpson St.J. 1995: "Death and Burial in the Late Islamic Near East: Some Insights from Archaeology and Ethnography", in S. Campbell, A. Green (eds.), *The Archaeology of Death in the Ancient Near East*, (Oxbow Monograph 51), 240-251.
- Spirgis R. 2018: "Finds in Latvia of 13th-century Pilgrims' Crosses from the Holy Land", *Journal of Historical, Archaeological and Anthropological Sciences* 3/3, 494-499.

Taha H. 1997: "A Salvage Excavation at the 'Abudiya Church in Abud – Samaria'", *Liber Annus* 47, 359-374.

Thompson J.A. 2006: *Death and Burial in the Latin East. A Study of the Crusader Cemetery at 'Atlit, Israel*. PhD Thesis, Cardiff.

Walker B. 2000: "Rethinking Mamluk Textiles", *Mamlūk Studies Review* 4, 167-217.

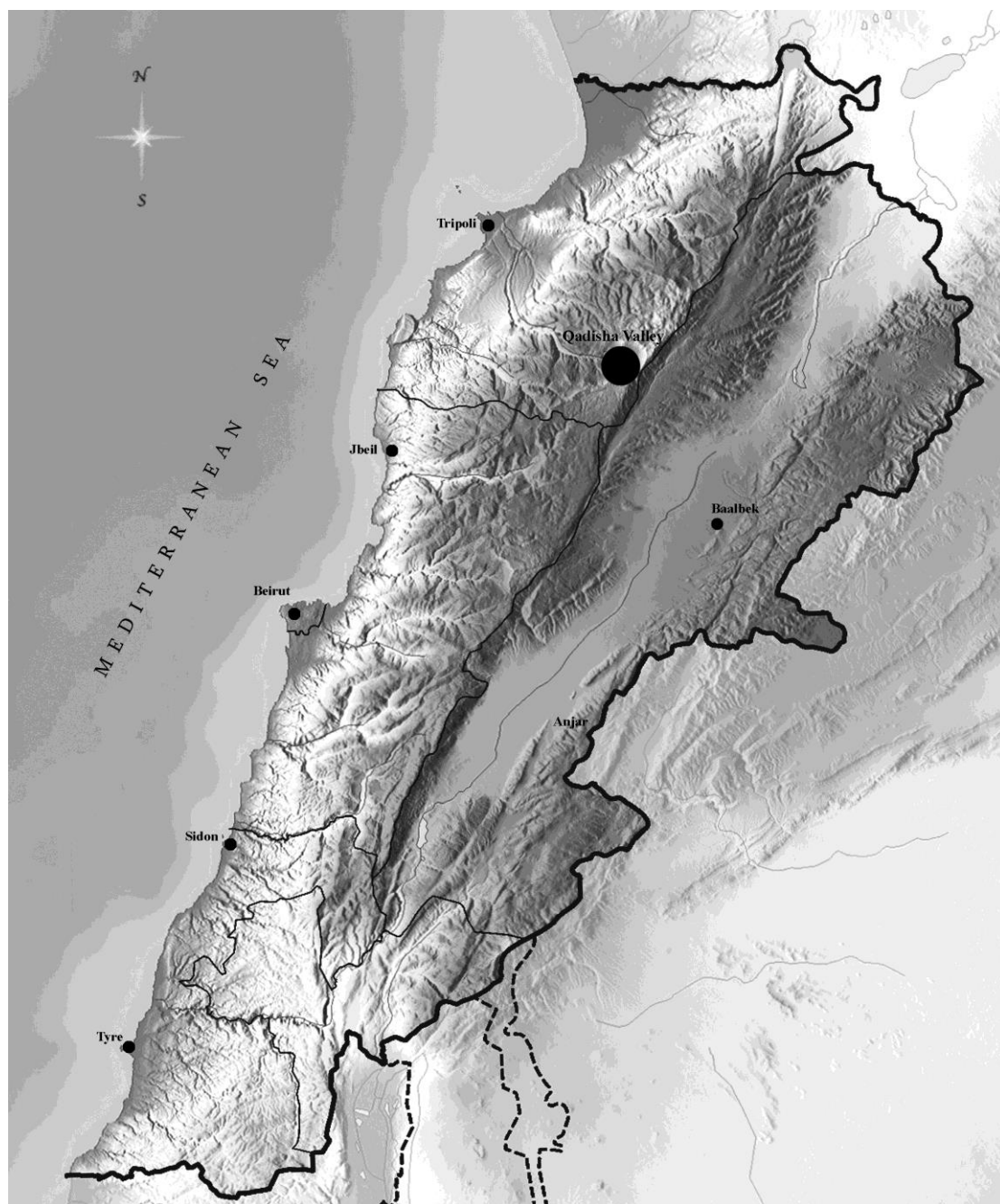


FIG. 1 – Location of the cave of 'Āsi al-Hadath.



FIG. 2 – A view of the entrance of the cave ©GERSL.

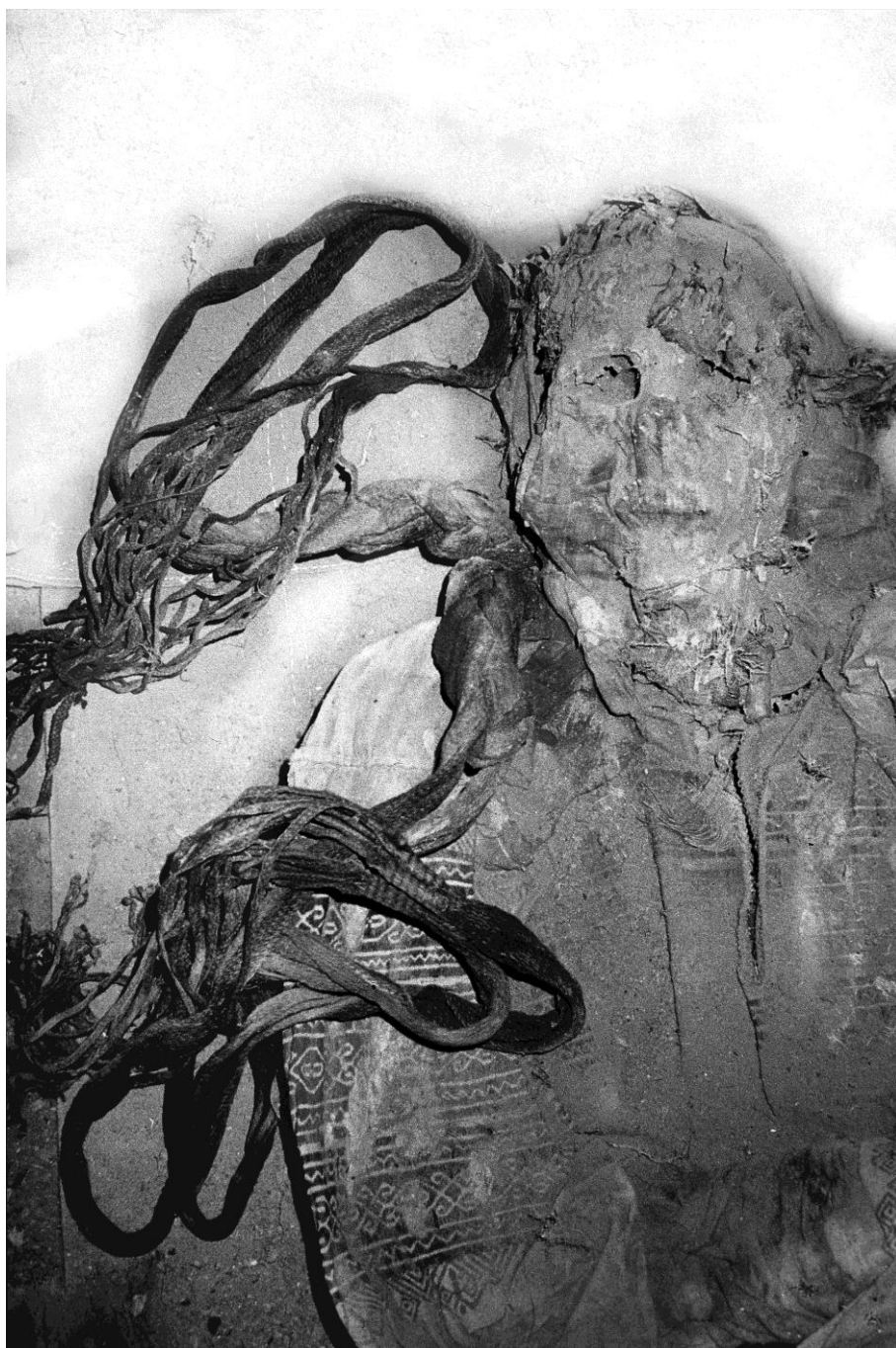


FIG. 3 – A female adult mummy ©GERSL.

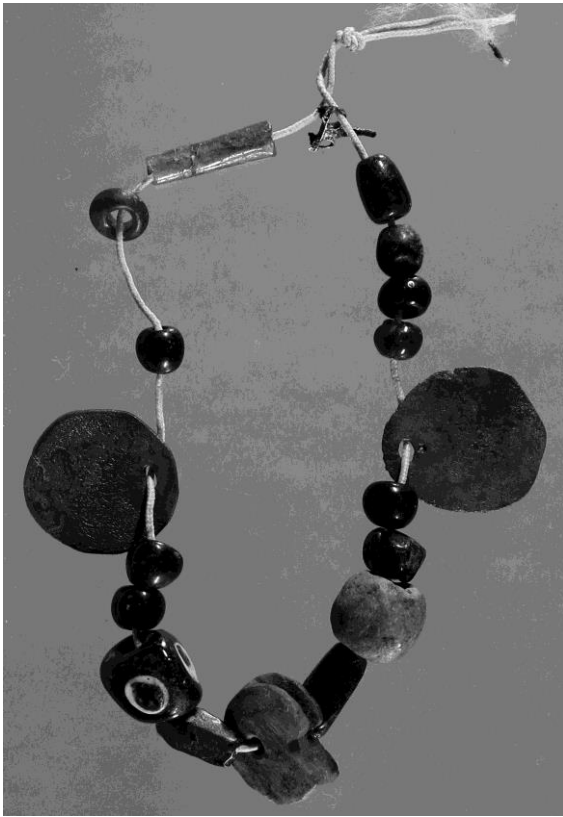


FIG. 4 – Necklace associated with ‘Yasmina’ ©DGA.

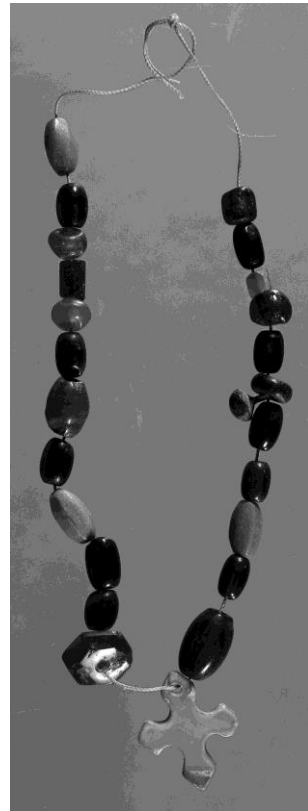


FIG. 5 – Necklace associated with ‘Shmouneh’ ©DGA.

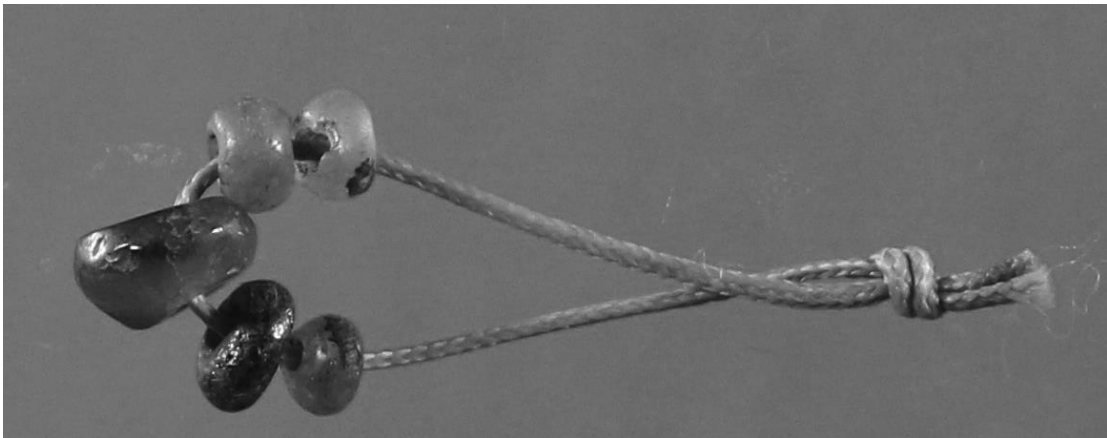


FIG. 6 – Earring associated with ‘Yasmina’ ©DGA.

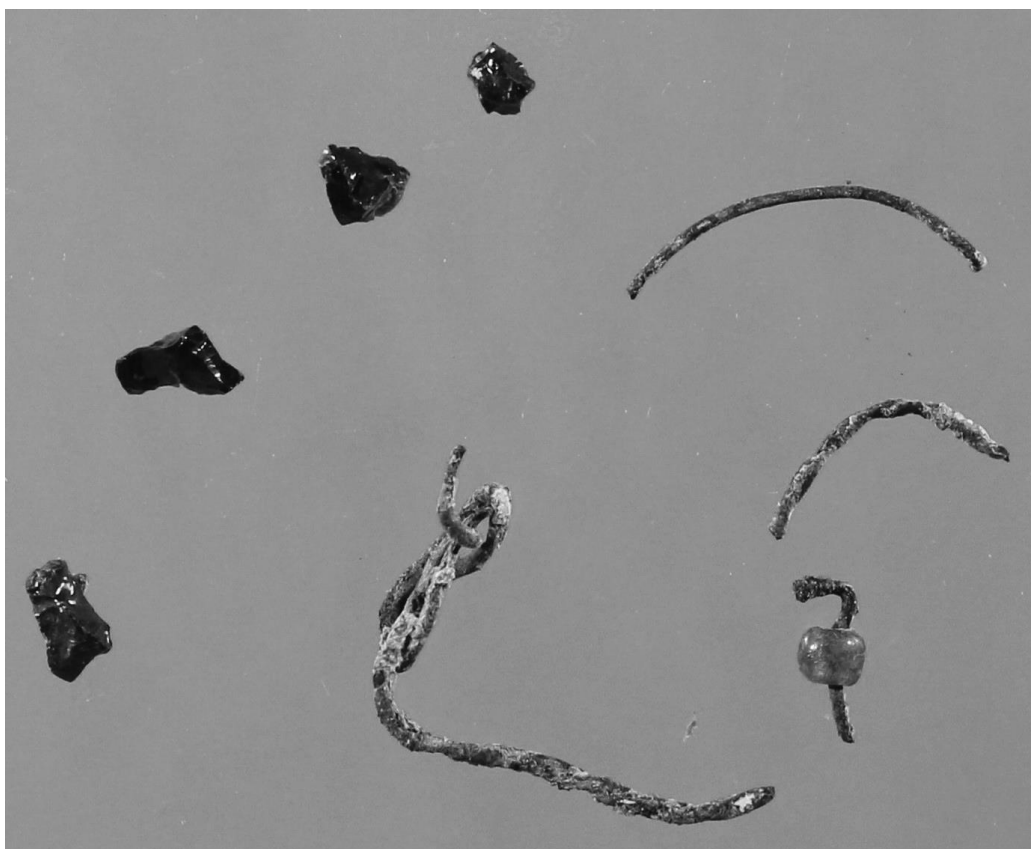


FIG. 7 – Earring associated with 'Shmouneh' ©DGA.

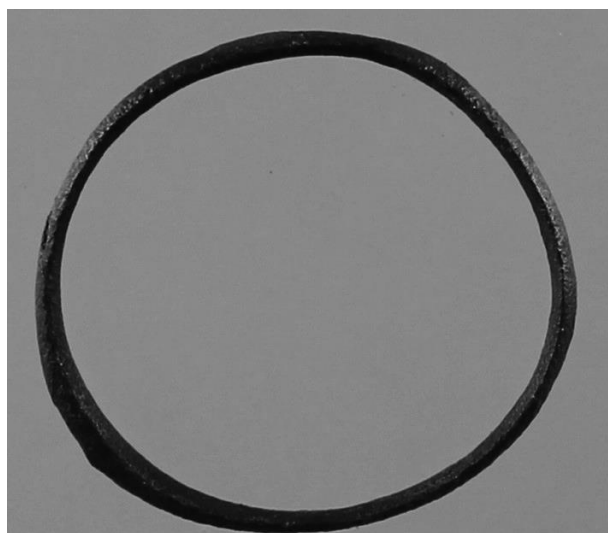


FIG. 8 – Finger-ring associated with an adult female ©DGA.

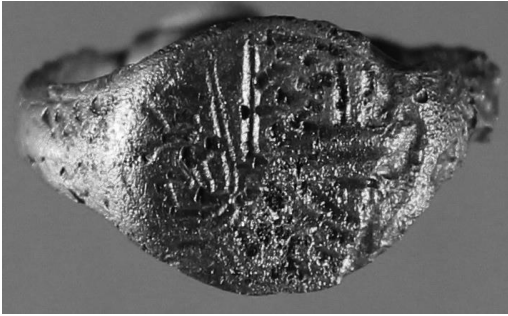


FIG. 9 – Engraved finger-ring associated with an adult female ©DGA.



FIG. 10 – Finger-ring with Arabic inscription ©DGA.



FIG. 11 – Bracelet associated with 'Shmounch' ©DGA.



FIG. 12 – Anklet associated with 'Selbanch' ©DGA.



FIG. 13 – Copper-alloy fastener ©DGA.



FIG. 14 – Copper-alloy fastener ©DGA.

